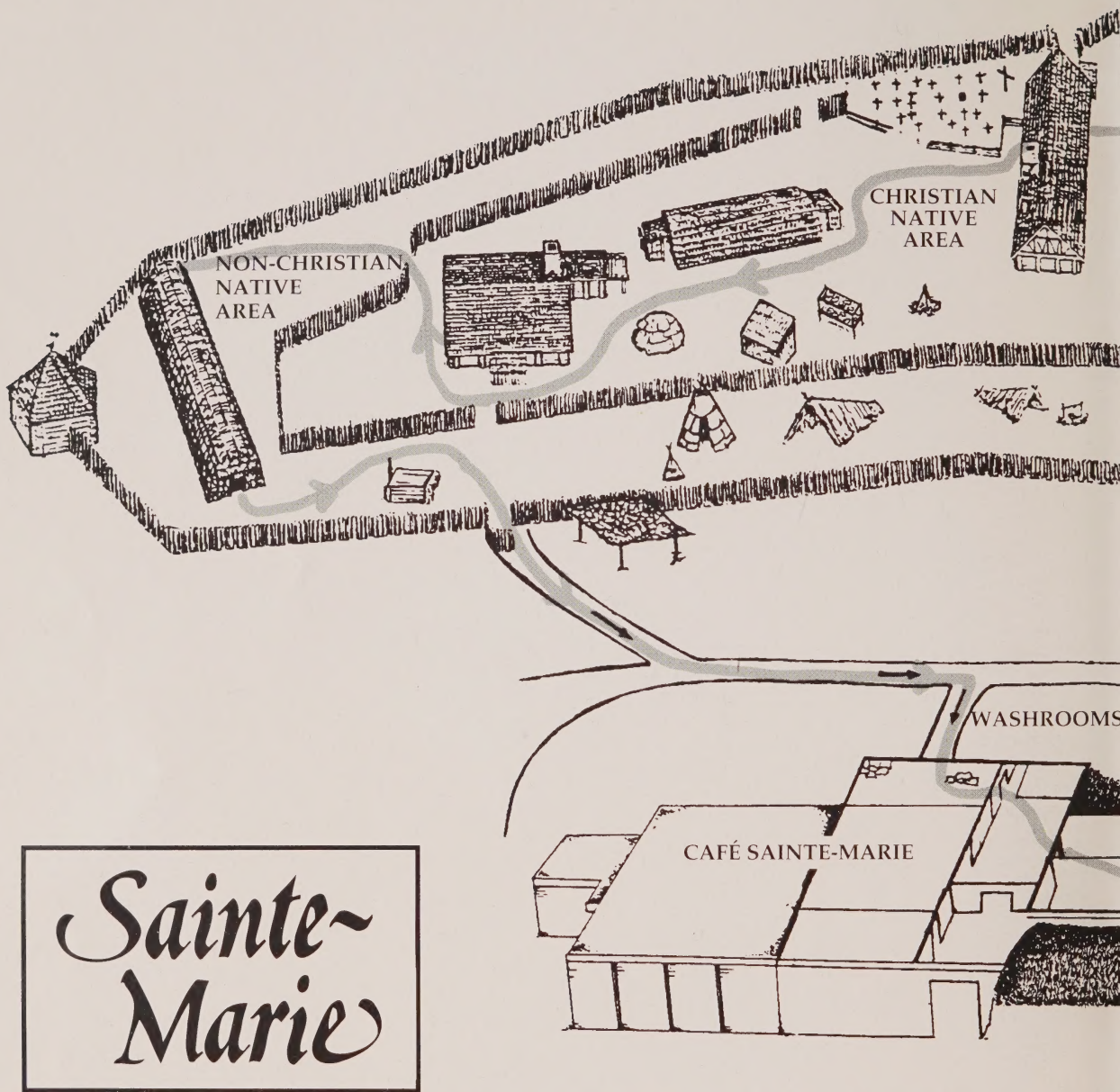


CA20N  
TO  
-7044

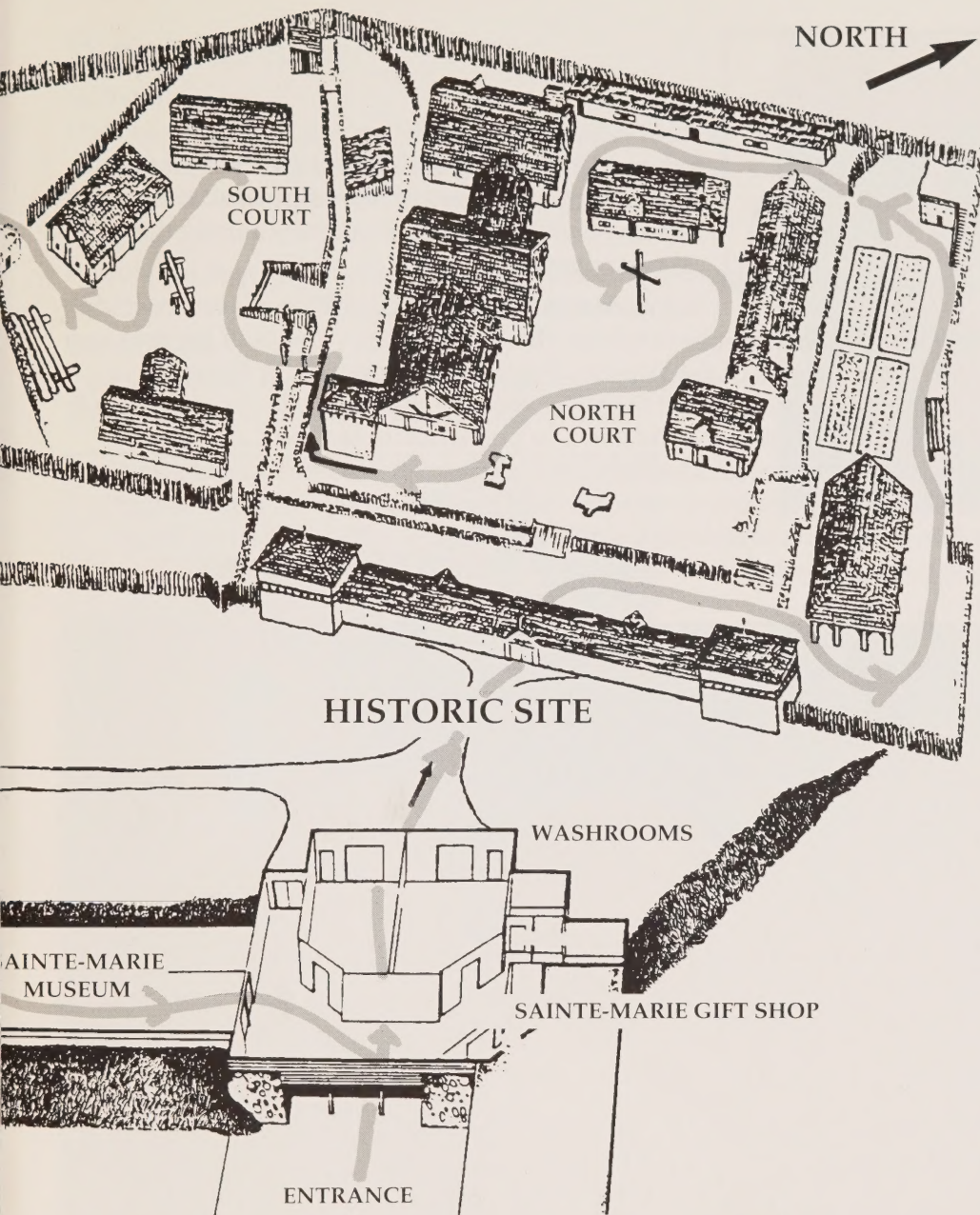
# *Sainte-Marie* *among the Hurons* 1639 ~ 1649

GUIDE BOOK



# Sainte-Marie

*Follow our suggested route...*



*Extraordinary people and a powerful story await you!  
Come, see for yourselves...*

# Sainte- Marie

Sainte-Marie among the Hurons (1639-1649) is a reconstruction, located on the original site, of a French Jesuit mission headquarters among the Wendat people.

Sainte-Marie, "this house apart", was constructed in 1639 as a retreat and central residence to service the four mission villages in the area and the entire mission to the nations of the Wendat, Petun and Algonquin. Built on the banks of the Isiaragui River (now called the Wye), this site was carefully chosen because it could be easily reached by land or by water. The brainchild of Jérôme Lalemant, Sainte-Marie was intended to be an ideal Christian settlement: one that would serve as an example to the Wendat population, which would provide protection from danger and, because of its geographical isolation, would be virtually self-sufficient so as to make outside help unnecessary. It was a little piece of France in a new world.



# Who was here?

## Native Peoples

The Huron and Algonkian tribes traditionally lived or wintered in the Wye Valley. Huron is the French name; they called themselves the Wendat.

## Donnés

A group of men who signed a special contract to provide voluntary services to the Canadian Jesuit mission.

## Laybrothers

Craftsmen who took vows as laybrothers provided the Jesuit mission with skilled labour to serve God.



## Jesuit Priests

The Jesuit Order or Society of Jesus was devoted to bringing Christianity to the four corners of the world.

## Engagés

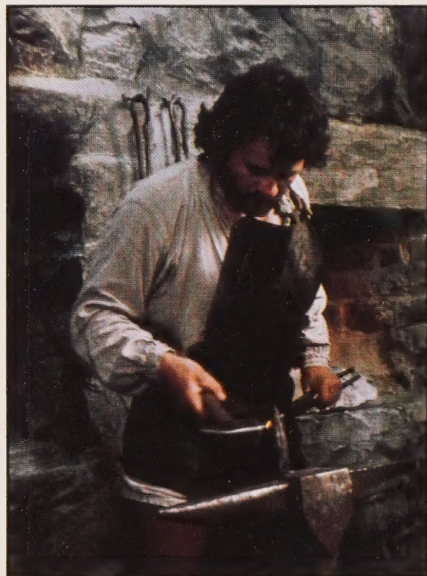
Hired hands who provided the manual labour to help build the mission community.

Although the population at Sainte-Marie varied from season to season, at one time over sixty Europeans lived here and in 1648/49 shelter and food were given to approximately 3,000 Wendat.

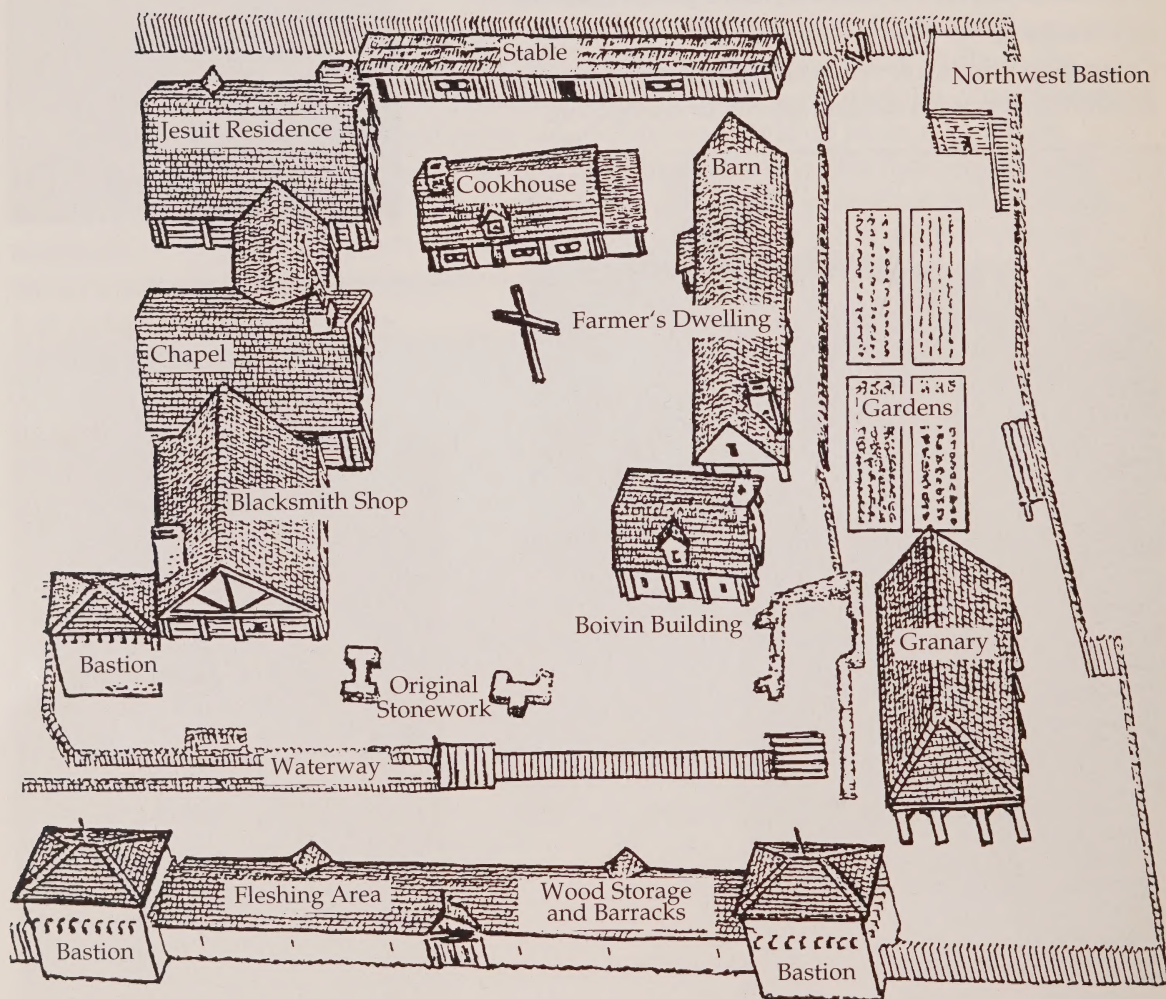


## Soldiers

French soldiers accompanied canoe expeditions from Quebec and wintered at Sainte-Marie.



# NORTH COURT



# NORTH COURT

## NORTH COURT WAS THE HEART OF THIS COMMUNITY

Archaeological interest in the site dates back to the mid-nineteenth century. The first major excavations were done by Kenneth E. Kidd of the Royal Ontario Museum (1941-1943) and the second by Wilfrid Jury of the University of Western Ontario (1947-1951). Other excavations have also been undertaken, most recently in 1990. Based upon archaeological and historical research (which still continues today) Sainte-Marie was largely reconstructed from 1964-68. It was rebuilt on the original site and you can still see the remains of original stone fireplaces and bastions of what was meant to be a permanent settlement.

The main concentration of European buildings is found in the area known as North Court. In 1640 an architect, Charles Boivin, was sent to supervise the building of Sainte-Marie. Jean Guiet, a joiner, and Guillaume Couture, a skilled carpenter, assisted him. Today many people in Canada can trace their ancestry to Guillaume Couture.

Sainte-Marie was intended to be as self-sufficient as possible. At first the Jesuits traded with the Wendat for food but soon began to grow their own. Pierre Masson was the gardener and Ambroise Brouet, a laybrother, the cook. A substitute cook, Dominicus Scot, also worked as a tailor. In 1646 Eustache Lambert, a *donné*, brought two calves to Sainte-Marie from Quebec City in a canoe! By 1649 there was a small herd of cattle as well as chickens and pigs.

In the seventeenth century all metal had to be brought from France. Louis Gaubert laboured as the blacksmith and today you can see his forge in operation.



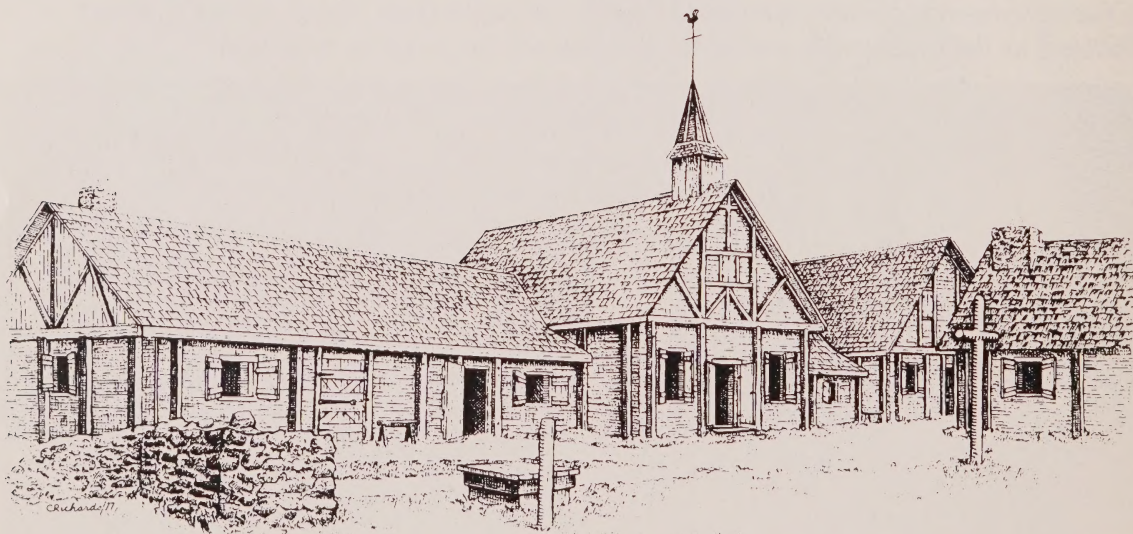
# NORTH COURT

## RELIGION WAS THE FOCUS OF DAILY LIFE

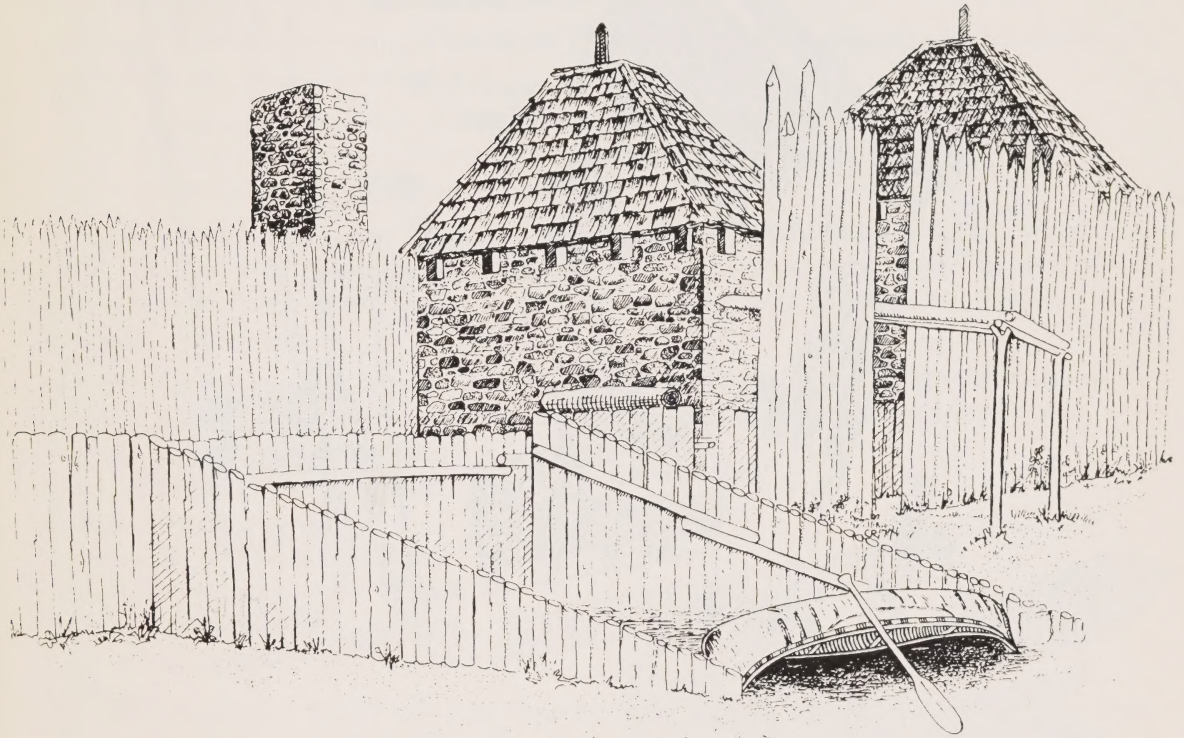
For the Jesuits, Sainte-Marie was the centre for missionary activities and a place of retreat and renewal. Paul Ragueneau was Superior of the mission from 1645 until it was abandoned in 1650. He was a teacher and was in much demand as a spiritual director. Some of the most dramatic descriptions of the martyrs and the story of Sainte-Marie are preserved in his letters to France. These letters and others like them were published as the Jesuit Relations. One of his original letters is on display in the Sainte-Marie Museum.

You can see the three smaller rooms on the main floor of the Residence set up for the Superior (who was responsible for the administration of the missions), the Procurator (who was in charge of supplying the missions), and the Spiritual Director (who was the main religious advisor for Sainte-Marie).

By 1648-49 only two or three priests actually lived permanently at Sainte-Marie; the others were "scattered among the Missions, now ten in number", although all the priests returned for annual retreats and special religious gatherings.

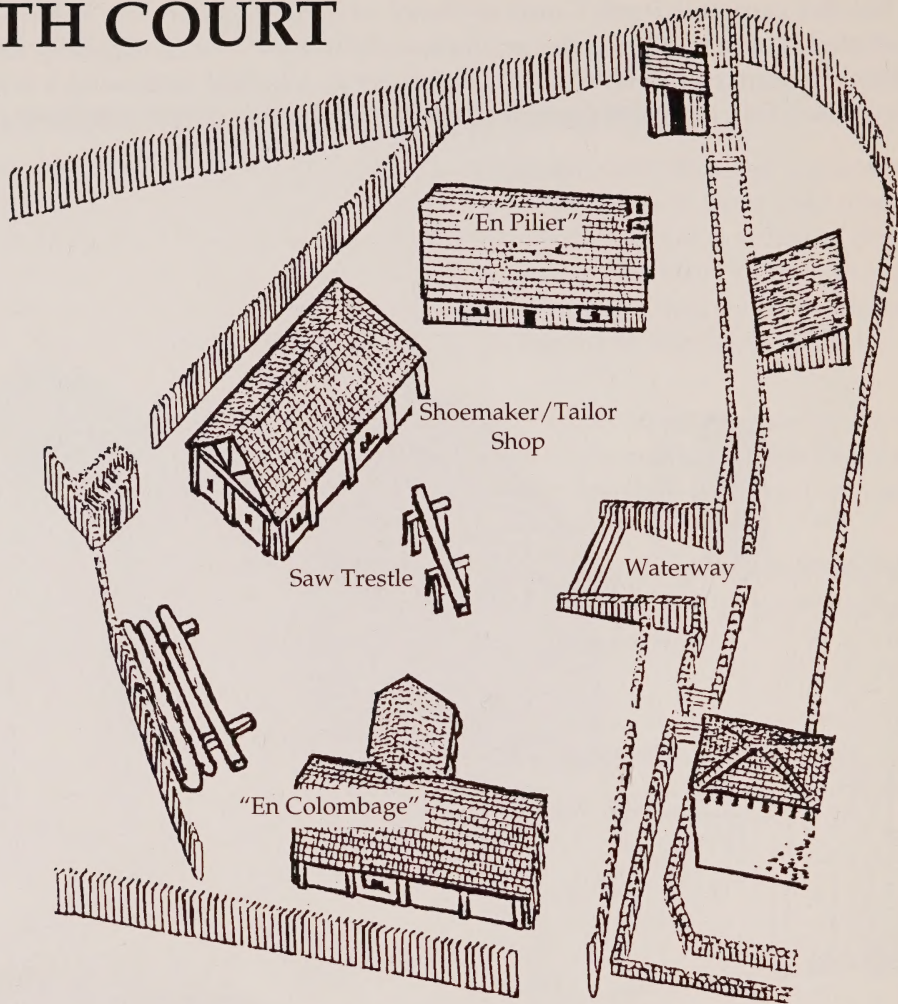


In both North Court and South Court evidence of a water system has been documented and excavated. There is still much speculation about how it was originally used. Was it a moat, simply a source of fresh water, a canoe access, a locked waterway, a millrun or something else? Talk to one of our interpreters and discuss the possibilities.



The religious supplies, trade goods, European food stuffs and metal needed at Sainte-Marie were brought 1,200 kilometres by birchbark canoe. Robert LeCoq was a *donné* and the business agent who obtained these supplies. Reproductions of these goods can be seen in South Court.

# SOUTH COURT



Notice the difference between the “En Colombage” and “En Pilier” buildings. “En Pilier” is the only building on site reconstructed with vertical posts; other European buildings have been reconstructed *en colombage* which means they have an insulating fill of stone and earth between parallel board walls. Logs were squared into beams on the ground and planks were sawn on a trestle. Pine and cedar are the predominant types of wood used in the reconstruction.

Christophe Regnault, a *donné*, worked as shoemaker and general helper. He helped to bring the bodies of Brébeuf and Lalemant to Sainte-Marie after their deaths. Over thirty years later he wrote an eyewitness account of these events.

There were few undisturbed archaeological remains in this area and in the nineteenth century a hunting lodge was located on the property.

# NATIVE AREAS

## THE CHRISTIAN NATIVE AND NON-CHRISTIAN NATIVE AREAS

Sainte-Marie among the Hurons was a place of refuge for all Wendat. Although they did not live here for any length of time, they visited and received instruction from the Jesuits. The Jesuits separated the Christians from the Non-Christians. Accordingly, the Christian Native area was called “a retreat for pilgrims” and the Non-Christian Native area “a place apart from the others”.

Although the exact meaning of the name Wendat is still unknown, it is derived from the word Awenda, meaning island.

“Contrary to popular opinion, the Huron were never a single tribe with what could be termed a common national identity, but rather a confederacy of five tribes.” (Heidenreich 1971)

In the Wendat language the five tribes were known as “People at the Rock”, “White Ears”, “People Who Make Fishing Line” and “People of Swampy Land.” In each of the tribes there were members of the clans of Turtle, Wolf, Bear, Beaver, Deer, Hawk, Porcupine and Snake.

Wendat women usually remained in or near their villages performing such tasks as cooking, tanning leather and making clothing, weaving, producing ceramic pots, tending, harvesting and storing crops and many other domestic chores. Wendat men were involved in activities that often took them away from the village, such as fishing, hunting, clearing land for cultivation, trading and warfare.

The Jesuits chose to christianize the Wendat because they were farmers and more settled than neighboring tribes who lived by hunting and gathering. The Wendat Confederacy was well situated to act as a go-between in the trade between the French and Algonkian tribes.

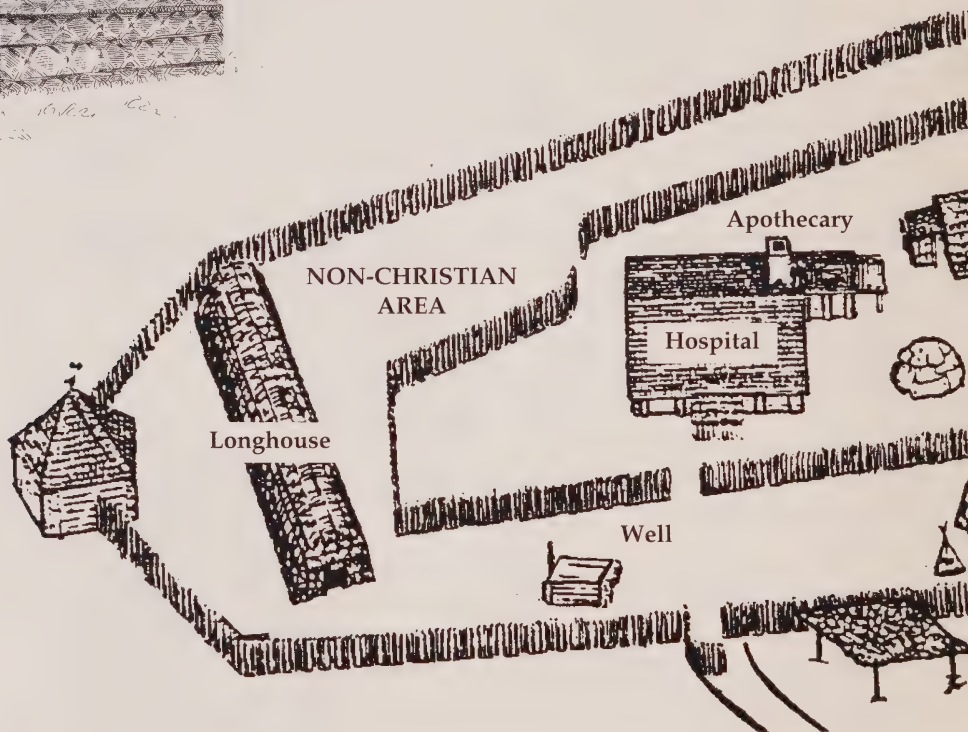
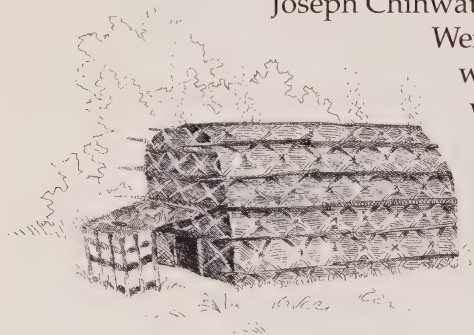


# NATIVE AREAS

## Christian Longhouse

The longhouse, a traditional native dwelling, was built by 1642. It served as hostel for visiting Christians. In Wendat villages as many as six families lived in a longhouse. Everyone living in a longhouse was related through the women but each nuclear family had its own fire.

Joseph Chihwatenha was one of the earliest and most famous Wendat converts. The Jesuits taught him to read and write and he assisted them with their missionary work. He was baptized in 1637 and murdered outside the village of Ossossané by persons unknown.



## Non-Christian Longhouse

A “place apart” was established by the Jesuits for Non-Christian Hurons who visited the site. Longhouses varied in size; however the size of this reconstructed longhouse is not unusual. The Wendat spiritual beliefs were very complex. Their creation myth tells of a woman falling from the sky. She lands on the back of a turtle onto which water animals pile earth. From this the earth was formed.

## Cemetery

By 1642 a cemetery was established and the first person buried there was a Christian Wendat woman who came to die at Sainte-Marie. The square wooden headstone marks the grave believed to be that of Jacques Douart, a young *donné*. He was murdered in 1648 outside the gates of Sainte-Marie by Wendat who held traditional beliefs.



## Wigwams

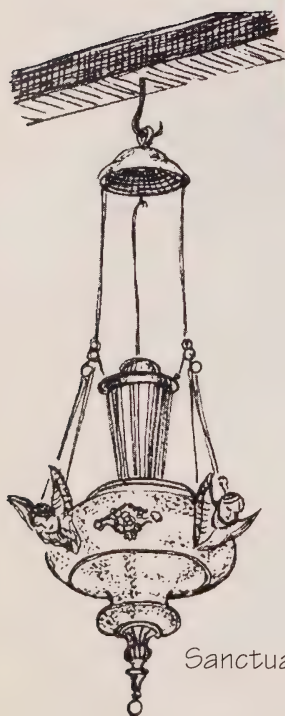
Temporary dwellings like wigwams and lean-tos were constructed by visiting Algonquins and other native peoples.

## Hospital

The first hospital built in Ontario was here. In the 1630s more than half the Wendat population died from European diseases such as influenza, small-pox and measles to which they had no resistance. Francois Gendron was a surgeon who came to Sainte-Marie in 1643. A curious man, he investigated native medicine and adopted some of their remedies such as the "erie stone", used to cure skin ulcers.

# CHURCH OF SAINT JOSEPH

By 1642, the Church of Saint Joseph was constructed for visiting Wendat. Travelling from neighbouring villages, they came to Sainte-Marie to attend mass in the summer.



Sanctuary lamp

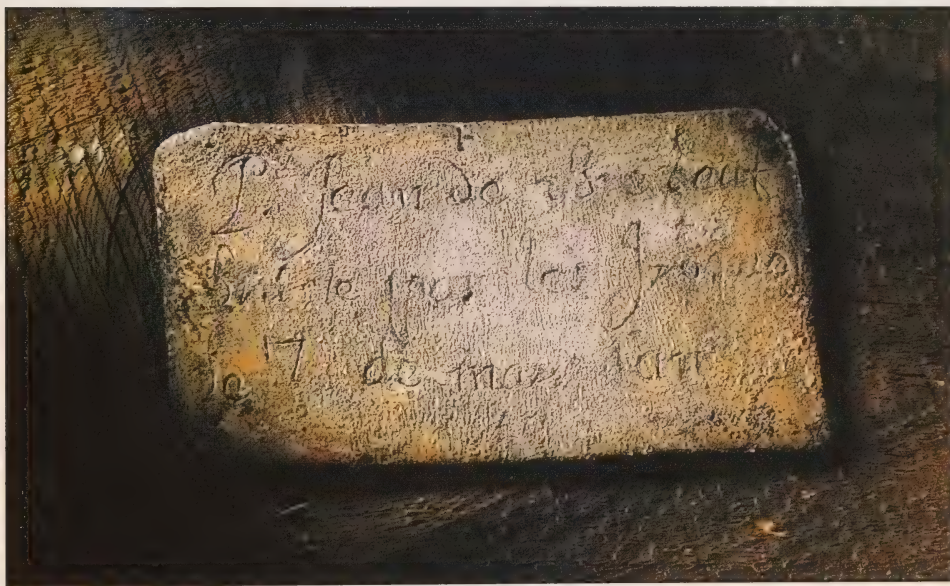
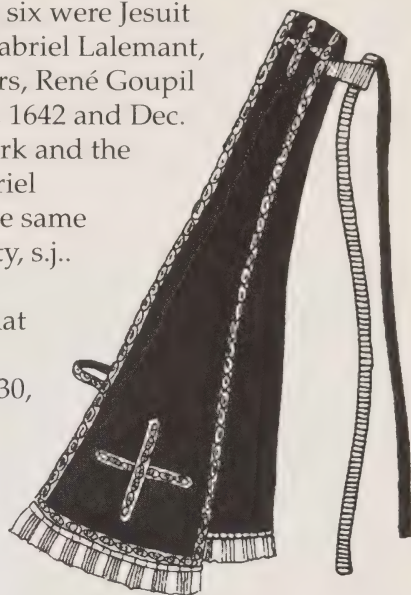
The Huron Christmas carol is attributed to Father Jean de Brébeuf. J.E. Middleton wrote this popular English translation in 1926.

*'Twas in the moon of winter-time,  
When all the birds had fled,  
That mighty Gitchi-Manitou  
Sent angel choirs instead;  
Before their light the stars grew dim,  
And wandering hunters heard the hymn.  
Jesus your King is born,  
Jesus is born,  
In excelsis gloria.*

# CHURCH OF SAINT JOSEPH

Of the eight men known as the North American Martyrs, six were Jesuit Fathers: Isaac Jogues, Antoine Daniel, Jean de Brébeuf, Gabriel Lalemant, Charles Garnier, Noël Chabanel; and two were laybrothers, René Goupil and Jean de La Lande. All of them died between Sept. 29, 1642 and Dec. 9, 1649. Goupil, Jogues and La Lande died near New York and the rest in this area. The remains of Jean de Brébeuf and Gabriel Lalemant were buried in the Church of Saint Joseph in the same grave, discovered in August 1954 by Father Denis Hegarty, s.j.. Originally the coffin was thought to have contained only Brébeuf's remains but documentary evidence revealed that both priests were buried in the same coffin. The Martyrs were beatified on June 21, 1925, canonized on June 19, 1930, and their Feast Day is September 26.

Maniple



A lead plaque, found in the grave, states that Jean de Brébeuf was burned by the Iroquois on March 17th, 1649. It is interesting to note that the date of death is not correct as he actually died on March 16th, 1649.

## "WE SAW CONSUMED OUR WORK OF NEARLY TEN YEARS..."

In the spring of 1649, the Jesuits and some of their Wendat followers abandoned Sainte-Marie, setting fire to the mission and, travelling by canoe to an island (today called Christian Island), they established Sainte-Marie II. After a winter of terrible hardship and starvation there, the Jesuits decided to discontinue their mission in Wendake. Accompanied by a few hundred Christian Wendat they returned to Quebec in 1650. Sainte-Marie lay in ruins until its reconstruction which began in the 1940s.



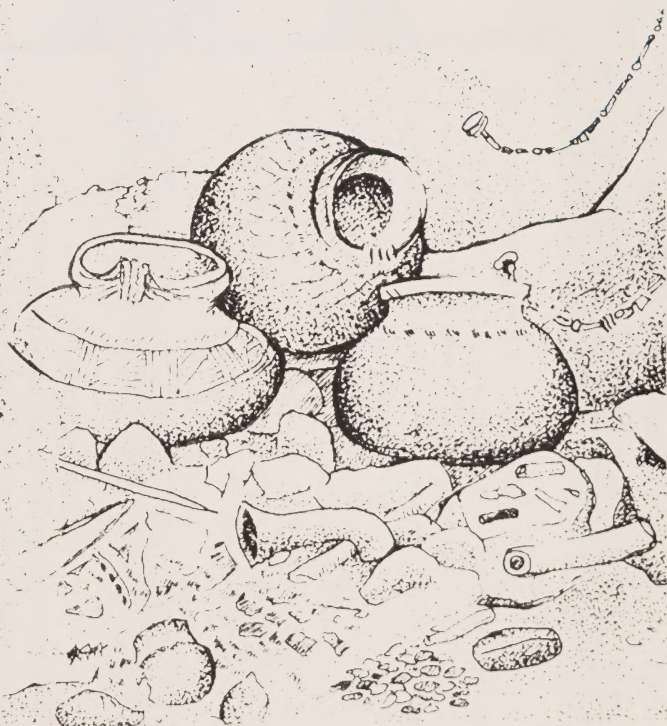
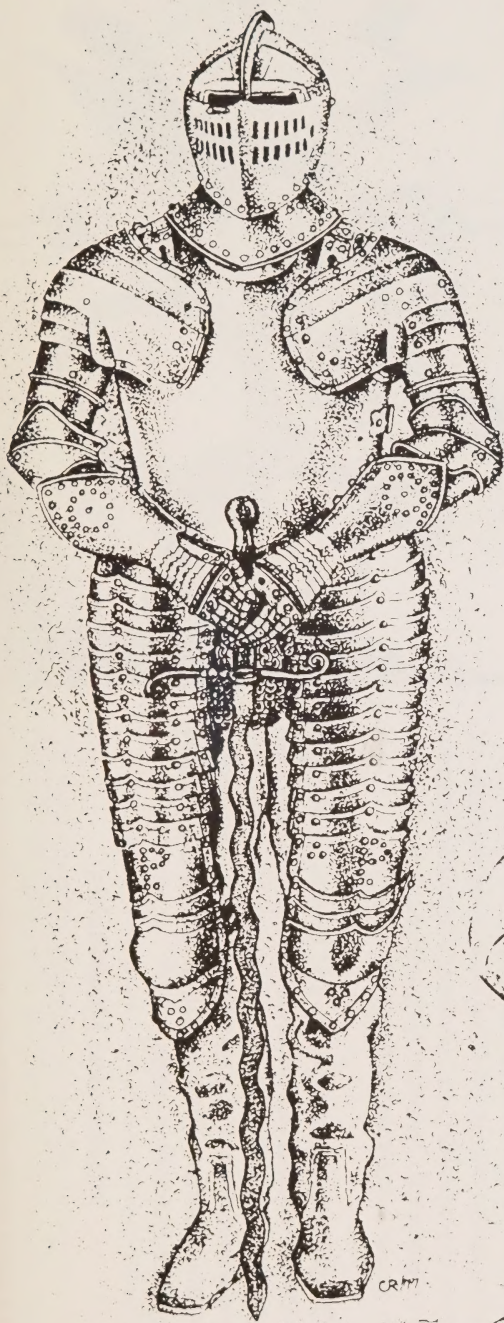
Follow the pathway to the  
Sainte-Marie Museum.

Washrooms and  
refreshments at Café  
Sainte-Marie are available.

# MUSÉE

*Sainte-  
Marie*

# MUSEUM



Your journey starts at the bottom of the page.

## ARCHAEOLOGY AND RECONSTRUCTION

### Archaeology of Sainte-Marie I

Important information about the daily life of the original occupants of Sainte-Marie and the construction of the buildings has been uncovered by archaeological excavation and historical research. View a dig in progress and hear an archaeologist explain excavation techniques. Look down through glass to see what archaeological remains look like. If you had to reconstruct Sainte-Marie where could you find the information to do so?

## THE PEOPLE AND THE LAND THEY ENCOUNTERED

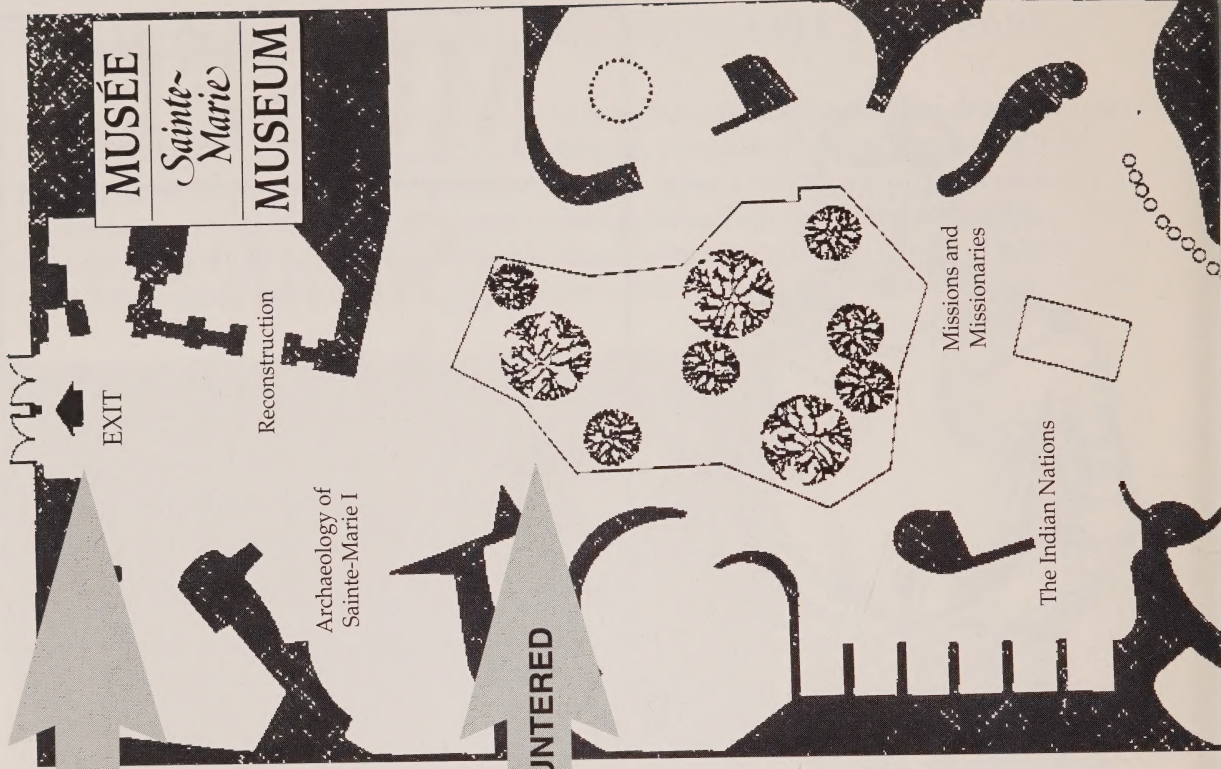
### The Indian Nations

The canoe voyage from Quebec to Sainte-Marie took about a month's time. Watch a slide show that tells the story of one such trip and see how a birchbark canoe was constructed. See other Native Canadian inventions such as snowshoes and toboggans.

While enjoying the trees, rocks and flowing water of the central motif of our museum, you can discover the original names of the five tribes that made up the Wendat confederacy. Six slide shows provide a brief view into the life of the Wendat and their neighbours before the Europeans came.

### Missions and Missionaries

On the opposite side of the museum, artifacts used by the inhabitants of Sainte-Marie are displayed. Can you find a letter written by one of the priests who lived at Sainte-Marie?



## THE WORLD THEY LEFT BEHIND

### The Age of Discovery

Europeans began to explore routes overland to Asia and across the seas. Under the map of Marco Polo's overland route test out your sense of smell. You can see a model of Jacques Cartier's *La Grande Hermine*. She was about one third longer and wider than this gallery space and just about as high. Can you guess what the broken cross symbolizes?

### Seventeenth-Century France

The French who came to Canada left behind a society marked by extremes of poverty and wealth; oppression and privilege. Europeans came here for many reasons but the fur trade was an important feature in the relationship between the French and the Wendat. Have you ever seen a beaver-felt hat? Take a look at the one on display.

### The New World

Sainte-Marie was established in 1639, thirty years after Champlain established the French military alliance with the Wendat. You can see a replica of a matchlock, the type of firearm used early in the century and by Champlain.

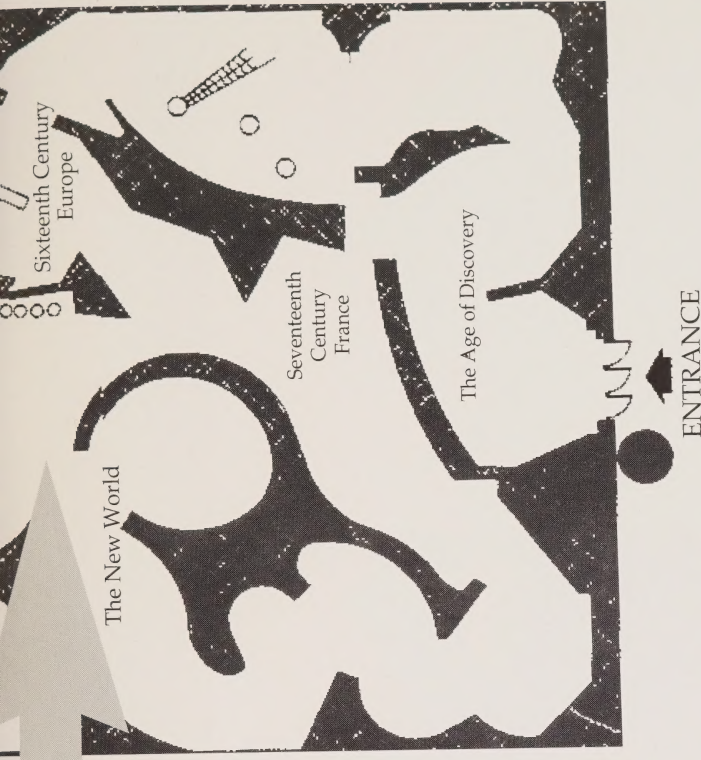
MUSÉE

Sainte-  
Marie

MUSEUM

*Welcome to the Sainte-Marie Museum. Walk on a cobblestone street. Listen to the sounds of a port town of Normandy, France.*

*It was from these shores that the Jesuits and their helpers left for "Nouvelle France" and the country of the Wendat. But earlier explorations made the historic encounter of the French and Wendat possible.*



YOUR JOURNEY STARTS HERE



*Friends of Sainte-Marie gratefully acknowledge the people who contributed to the production of this book.*

**Authors:**

Jeanie Tummon, Curator, Sainte-Marie among the Hurons  
Sandra Saddy, Resource Librarian Huronia Historical Parks

**Editorial:** Catharine MacKenzie and Shirley Whittington

**Design:** Susan Lucas

**Artists:** Charles George, Carol Richards and Ivan Kocsis

Ministry of Culture, Tourism and Recreation  
First Printing June 1993

ISBN 0-7778-1342-4



3 1761 11546965 2

